

UDC: 81+316.6

MAPPING UKRAINE'S COLLECTIVE CONSCIOUSNESS AND NATIONAL IDENTITY FEATURES

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У статті розглянуто соціальні та психологічні чинники побудови колективної свідомості та етноідентичності, коли особистісні та глобальні виклики мають великий вплив на функціонування держави в даний час. Визначено декілька значущих функціональних ідей транснаціональної свідомості та національної ідентичності, спрямованих на досягнення єдності та консолідації особистостей для подолання нових труднощів державотворення в Україні. Представлено деякі загальні поняття про різноманітні способи національного генезису, щоб окреслити психологічні чинники, котрі впливають на становлення нації.

Ключові слова: колективна свідомість, самосвідомість, суб'єктивний досвід, національна або колективна ідентичність, соціальна ідентифікація, позитивна самооцінка, психічне здоров'я.

The article reviews the social and psychological factors of the collective consciousness and ethnical identity shaping when personal and global challenges have a great impact on the state functioning nowadays. It covers some significant functional patterns of the transnational consciousness and national identity ideas aimed at the achievement of unity and consolidation of individuals to overcome the new difficulties of state formation in Ukraine. Some general notions on a variety of ways of national genesis outline the psychological factors that make the nation as it is.

Keywords: collective consciousness, self-conscious awareness, subjective experience, national or collective identity, social identification, positive self-image, mental health

French sociologist Emile Durkheim introduced *collective consciousness* as a term in 1893. He stressed his definition and clarified it as the set of shared beliefs, ideas, and moral attitudes which operate as a unifying force within any society [1].

Durkheim explained that *the collective* is simply in the sense that it is common to many individuals. It does not refer to the specifically moral conscience, but a shared understanding of social norms [2, 3, 4].

Most individuals of the same nationality share the collective consciousness of their nation. Its influences create background through education, legislative, religion, art and culture, and science, but totalitarian propaganda can distort it using manipulation. The collective consciousness of a nation can be more or less democratic, or on the other hand, it can be totalitarian. Totalitarian leaders use manipulative brainwash techniques and mass media platforms to influence and force the collective consciousness according to their sick imagination.

Let's move on to the topic of *collective consciousness* and use the word «consciousness» in the simplest sense possible. At first glance, its meaning may seem self-evident. But let's reflect. It depends on the hidden message of the phrase

and can pin some aspect of the social milieu such as worldwide awareness of women's rights, or the acknowledgement of cultural diversity. All good, but we can stick with the essential philosophical notion of consciousness as «what it is like.» This is a subjective idea of consciousness, contrasted to a social or moral one.

Let's ask what the idea of «collective consciousness» might mean in a subjective sense. It seems to imply something about shared consciousness or in other words subjective experience common to more than one person at the same time. Again, this seems a simple idea at the start, but if we dig down it becomes more and more subtle and enigmatic as we go along.

For example, if two people listen to a piece of music together, are they sharing a musical experience? Or is each having his or her own experience with some features in common? If both parties deeply absorb the music, and perhaps both have similar and profound emotional responses to it, are they having a common conscious experience?

Intersubjectivity raised an important topic in 20th-century European philosophy, and also in psychoanalytic thought. It played an important part in Edmund Husserl's original phenomenological («logical») investigations. Martin Heidegger transformed it in a shift away from its grounding in epistemology to an ontological emphasis on beings. The work of these two philosophers influenced the European philosophy, but unfortunately, it is obscure if not inscrutable to most English-speaking readers. Interestingly though, it powered directly the post-Freudian psychoanalytic thought (See, e.g. Brown, in press; Thompson, 2005). [5, 6].

Who does realize or differentiate such terms and their meanings like national identity, patriotism and nationalism? In what way specialists understand these basic concepts from a modern psychological standpoint?

National identity is a dimension of social identity. The development of the term distinguishes human beings, as everybody is looking for the answer to the question: «Who am I?» (wondering about their identity). Any person also curious to know about his or her social identity when self-questioning: «What affinity group do I belong to and whom do I ignore?»

This mental concept of belonging can emerge from any life-connected issue as our friendship relations, professional ethics or our patriotic feelings within one nation. Considering this point of view, the term is quite neutral, because it describes the self-conscious awareness and affiliates us with any specific group.

Admittedly, *patriotism* and *nationalism* are the opposites. Patriotism implies positive reciprocity among the personalities of one nation. Psychology states that nationalism appraises own native nation, but it goes beyond the range of the adequate realm and consequently depreciates others.

According to an outstanding developmental psychologist Ulrich Schmidt-Denter (Germany), individuals with a strong core personality do not refer themselves to collective identity, whereas labile and infirm individuals challenged by actual or supposed inferiority complex, sometimes behave aggressively in compensation and feel a strong connection to this notion. Such self-identification with a glorified nation supports their unstable inner awareness. Empirical scientific suggestions proved by the behaviour of extremist youngsters provoke further clinical studies on a psychological basis to confirm its sustainability.

When psychologists apply «compensation-hypothesis» theory coherently towards the population study, they face the unsufficient role of the positive effects on a person's authentication with a community.

However, efficiently impacted areas both encompass a positive self-image and steady mental health. Don't forget, we see and shape ourselves through the fellows we affiliate ourselves with. That's why it is so important to us how our milieu appreciates it. What matters is our desire to feel others see our community in a positive sense.

Some true statements found while the coherence model applied:

- a. Both individuals and social identities are complementary and integrative in their existence.
- b. Persons' life gratification and their healthy mental ballast are consonant both with social identity and national glory or fulfilment.

The satisfying feeling of belonging to something is the base for healthy and successful self-development. Furthermore, the international «World Value Study» proved this in the 1980s and updated scientific results reaffirm its conclusions. One of them is «Glücksforschung» (Happiness research in Germany), that states the same, as well as other International surveys like «Life Satisfaction Scale» which show the same effects. [7].

No culture can develop in a vacuum, however, every culture is unique. Ukraine is no exception. The construction of Ukraine's cultural identity -- not for the first time but again and with a new vigour -- is on the agenda nowadays. It centred around the major issues: the first and more pragmatic is the question of what should be the first and second languages in our society. The second and more conceptual is the wish to map Ukraine's mental (dis)position. The latter affects the self-concept of an independent nation with its profound ethno-national culture background. Traditionally, the broadest regional identity for the Ukrainians is Europe. The leading ideology *Let us become Europeans but at the same time we should keep to Ukrainians traditions* dominates in all social spheres.

The intellectual milieu -- like European countries present -- characterizes a growing awareness of the strength of national culture and the capability of equal participation in Western civilization. It forms transnational consciousness in any multilingual world identity.

According to well-known and famous Estonian linguist and translator Ants Oras, without good home libraries, we can never get a good native education as the foundation for everything, this thought dominated in his works.

In this context, Ants Oras expected much from finely organised libraries, including translations. The mental life of any nation depends on these polarities of the national and the transnational cultural awareness. His life-time concern was the culture's concentrated kernel, the world literature, understood as the part of national works of literature capable to cross language barriers in translation. The world literature is rich for proper names from all over the globe, and this way it truly has cognitive value. [9]

J. Herder, O. Bauer and others gave the first scientific interpretations of national consciousness. They studied the problems of national consciousness and fundamentally examined it in their works. Besides, W. Wundt, G. Tarde, G. Lebon, M. Latsarus, G. Steinthal, M. Berdyaev, V. Bekhterev, M. Nikgailovskiy and many other foreign and domestic scholars thoroughly scrutinize the issue too. The Ukrainian national mentality and national character are the subject of research of many modern scholars: I. Kresina, A. Tulchynskiy, S. Grabowskyi, M. Goncharenko and others.

J. M. Boryshevskiy, our Ukrainian psychologist, deeply and fully disclosed the essence of the phenomenon of national consciousness. He explained it as «realizing by an individual that he/she is a part of a specific national (ethnic) community and also as considering oneself to be a bearer of national (ethnic) values formed in the long process of the historical development of the national community, personal self-fulfilment as the subject of social reality». [10, p.138].

Undoubtedly, the spiritual life of any nation, as an essential component of public or national consciousness is deeply rooted and interconnected with families' upbringing, educational standards and leaders' moral virtues.

The specific content and quality of national consciousness determine the nature of public life by purposes, motives, means and forms of human activity and volitional component, which reflects the human ability to overcome difficulties and achieve desirable goals.

As you can see, national consciousness directly influences the ups and downs of the society, its failure and prospects, social well-being and everyday effectiveness of all citizens. Understanding the pattern of national psychology is only possible when the special aspects of the formation of a particular nation are determined. The common origin, language, culture or way of life are not enough to turn public into a nation. It requires self-awareness, the realization of a common cultural and political purpose, something like a common religious faith.

The Ukrainian consciousness is typical for people of the Third World countries, we do not believe that our country has influence, that it can be a legislator or founder of any world trends in science and art. It is common knowledge that the educational level is very high in Ukraine (thanks to Soviet times schools and universities approaches in teaching process) by world standards and many of our people perceive phenomena from the perspective of an educated man, able to see the holistic view of the world. Thus, the Ukrainians have the «specific» consciousness.

The idea that the subject of state-building of modern European type based on the principles of democracy, patriotism, liberalism and human rights should unite the people of the country as a self-organized ethnic and political community, as a nation, is a powerful engine of all ethno-social transformations. [8].

National self-assessment combines the individual's role in the ethnic community with the assessment of the significance of the whole nation among other ones. Creating one's democratic society is possible if one's national capacity is considered and involved fully.

However, according to M. Holovaty, the Ukrainians have a lack of willpower, desire, person's and nation's orientation. Such qualities are based on the nation's psychology. So one cannot expect the rapid progressive step to civil society, when in modern Ukraine, according to sociologists and psychologists, only a third of its citizens is internals (who believe that person's fate is self-made), third is externals (they convinced everything comes from external circumstances), and others are ambivalent (they do not realize what their lives and destinies depend on). Nowadays Ukraine urges for people with high consciousness and active lifestyle principles. They do not appear immediately, but only as a result of long-term psychological changes and a radical outbreak of consciousness. [11, 12].

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